

CREATION OF KHALSA

A TURNING POINT



GURU GOBIND SINGH JI WHO CREATED KHALSA

Author

SARUP SINGH ALAG

Distribution
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CREATION OF KHALSA A TURNING POINT

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A Turning Point

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CREATION OF KHALSA

A TURNING POINT

Creation of *Khalsa* is considered an important event of 17th century because the *Khalsa* changed the course of history and shape of society with its splendid actions, solemn achievements, glorious characteristics, exceptional ability, wonderful performance and unbending faith in Almighty God. Its creation by Guru Gobind Singh in 1699 AD was not a sudden reaction to a provocative historical development, like the martyrdom of ninth Sikh Guru, Guru Tegh Bahadur, but was the result of a profound and long contemplation and deep reflection upon the problems of man in society. The birth of the *Khalsa*, the ideal man who was designed to become a perfect unit of a perfect society generally known as the Spiritual or Republican Common Wealth, of course took place on 30th March 1699 at Keshgarh Sahib in Anandpur Sahib when Guru Gobind Singh baptised *Panj Pyaras* i.e. five beloveds with *Khande da Pauhal* (Nectar) but the process of its formation right way started by Guru Nanak long ago and was completed in three stages spanning 230 years.

Guru Nanak Dev established a new religion named **Sikhism** in 15th century and gathered around himself a following drawn both from Hindus and Muslims who loved his doctrine based on love, peace and compassion. Upto fifth Guru, Guru Arjan Dev, the evolution process completed its first phase by and large peacefully except of course the martyrdom of Guru Arjan Dev.

Second phase of the evolution of *Khalsa* started in the time of sixth Guru, Guru Hargobind Sahib who responded the royal threat of violent repression by arming his followers and by inculcating martial instinct as a trait of their personality. Nothing basic however, been changed. The religious tenets advocated by first five Gurus were maintained meticulously, the only difference being that those who practised them would now be prepared to defend by military means their right to do so.

The third and final stage of the emanation of *Khalsa* culminated during the spiritual regime of tenth Guru, Guru Gobind Singh. The Guru having observed the growing hostility of both hill chieftains and the Mughal authorities in Delhi as well as in Panjab and also having reflected upon the weakness of his own followers, reached a momentous decision— the creation of *Khalsa*— which is best described as an order, as a society possessing a religious foundation and a military discipline.

GURU NANAK, THE FOUNDER

To give a bit more elaboration to the points hinted above it would not be out of place to mention that with the advent of **Guru Nanak, the founder of Sikh religion**, the religious world started gathering new hopes as the new religious doctrine propounded by Guru Nanak transformed every aspect of human living. The universality of his message, combined with a dynamic approach to religious humanism and concern for the outcastes and down-trodden and also for women, immensely raised his stature in the eyes of his contemporaries. Men of different faiths and walks of life flocked to him in large numbers for the spiritual solace because Nanak's religion consisted in the love of God, love of

man and love of godly living. His religion was above the limits of caste, creed and country. He gave his love to all, Hindus, Muslims, Indians and foreigners alike. This was the reason that he was respected as a prophet, seer, saviour of mankind, redeemer of poor strata of society and above all the spiritual teacher. He enjoyed so much popularity even in his life time that he became a legend both at home and abroad. **Guru Nanak, known as the Guru of human race**, travelled for about 39000 Kms to propagate his mission of love, peace, compassion, selfless service and worshipping the God who is the creator of whole humanity. His universally applicable spiritual teachings of service, humility, meditation, truthful living, eventually provided strong bases. For all these nobilities and virtues, Guru Nanak became to enshrine in the hearts of people and his fame transcended the bounds of time and space. The new religion initiated by him created harmony in the society and it was based on the principle of universal brotherhood. "*Ek Pitaa ekas ke hum barik*" is what Guru Nanak preached i.e. there is but one God, a God of Love and Grace and we are all His children. The sole object of human life according to Guru Nanak, is to rediscover God and reunited with Him not by renouncing world but by living a pious life as a dutiful house holder. The three main principles he expounded are based on honest earning by the hard labour, sincere worship sans futile ritualism and sharing one's earnings with the needies. It was in his mind to totally transform the living and thinking pattern of the people who were disintegrated from each other under the false notion of being superior to others because of their birth in so-called higher caste people. It was not an easy task to accomplish and it took almost 200 years to bring change in the psyche of his countrymen who were being exploited and subjugated by the ruling class. The

journey from a **Sikh to a Singh or Khalsa** which was initiated by Guru Nanak culminated on 30th March 1699 at Anandpur Sahib when Guru Gobind Singh, the tenth Nanak initiated '*Khande da pauhal*' or *Amrit* i.e. Nectar to five beloveds.

CONTRIBUTION OF TEN GURUS

Every Guru contributed a lot to achieve the target which Guru Nanak had set. If **Guru Nanak Dev** taught his followers to remember Name (i.e. God), do honest and righteous labour and share with the needy what is earned with the sweat of one's brow with utmost genuine means, then **Guru Angad Dev**, the second Guru cultivated the quality of obedience in mankind through his practical performances. While rendering service to his master, Guru Angad never questioned or dared refuse whatever was said to him to do. His complete surrender to the will of his master (Guru Nanak) earned him Guruship. When third Guru, **Guru Amar Das** occupied Guruship, he did not let his old age come in the way of his preaching the values of selfless service and strengthening the institution of *Langar*, *Pangat* and *Sangat*. He wanted the feelings of human brotherhood to prevail in the world. To set a strong precedent, he asked frankly to Mughal emperor Akbar that he could only have his *darshans* (glimpse) if he partakes food sitting in a row (*pangat*) in the *Langar* (community kitchen) which Akbar happily did and enjoyed. When **Guru Ram Das** became the fourth Guru of the Sikhs, he also brought out the significance of love in human life. True service without any selfish motive was the watch-word of the fourth master. He thus revised the lesson of *Seva* (selfless service) and *Simran* (meditation) and sympathetic behaviour, given by three earlier Gurus. **Guru**

Arjan Dev, the fifth Guru consolidated the Sikhs by providing them holy *Harimandir* (Golden Temple) and holy Scripture (*Adi Granth*). He also comprehended that one must not lose equanimity in pain and pleasure, sorrow or joy and should resign to the will of Lord God. He sacrificed his life and faced calmly the inhumane tortures without any grudge and in a way firmed the minds of his followers to face death without a murmur for the cause of justice and righteousness.

The process of transforming a Sikh to a lion hearted *Khalsa* took a new turn when 6th Guru, **Guru Hargobind Sahib** sat on the spiritual throne of Guru Nanak. He at the time of his installation ceremony proclaimed the doctrine of *Meeri* and *Peeri* (Temporal and Spiritual leadership) by supporting two swords, one signifying *Bhagti* (worship) and the other *Shakti* (power). He trained his followers in martial arts for the purpose of their defence and to check injustice and tyranny. He indicated a fine coherence of how worship and martial strength can go hand in hand. By providing the *Kirpa+Aan* (kindness + self respect) meaning sword in the hands of Sikhs, he made them *Ahle Shamshir* i.e. people possessing a sword but at the same time forbade its use in anger or with the feeling of enmity. He encouraged the Sikhs to protect their rights, their freedom and their religion so that they are not humiliated or finished off by any oppressive force. This new phase infused much wanted spirit in the countrymen and with the blessings of the sixth Guru, dynamic mysticism of the Sikhs started and which finally achieved the ideal of *Khalsa* or Saint- Soldier during the Guruship of Guru Gobind Singh. Thus power and worship became integral part of the Sikh faith, which proved to be a turning point in the Sikh way of life. This new concept later on brought about a revolutionary transformation in the life style of the Indian nation.

For the formation of an ideal person that is *Khalsa*, the efforts remained active by the seventh Guru, **Guru Har Rai**, an embodiment of compassion and caring. He taught his devotees to imbibe and imbue the virtues of humility so as to develop a balanced and poised personality. He actually demonstrated in his life what ever he preached to his followers. His precepts therefore straightway did miracle. **Guru Harkrishan**, the eighth Nanak breathed his last when he was only eight year old. He taught us to serve humanity even by risking life. He himself served the sick, suffering from fatal epidemic of plague and cholera unmindful of the consequences and lost his life because of infection. His service to the suffering sick made his Sikhs lover and server of humanity in letter and spirit. At the time of his death he hinted his followers that their next Guru is Baba at Bakale. Makhan Shah Lubana, a devout could finally find out **Guru Tegh Bahadur** who was installed as the ninth Guru of the Sikhs. A large portion of long and arduous training of a Sikh was almost nearing completion by then.

In the days of Guruship of Guru Tegh Bahadur, he besides cultivating the humanitarian values and making supreme sacrifice for the sake of others, declared that for a noble living it is quite necessary that one should not frighten anybody, nor should submit to anybody's fear. In his hymns he clearly gave the message to mankind to comprehend the reality of life and death. The seeker is also advised to unite with the Lord by living a noble life and discarding the evils of falsehood, deceit, sham and ego. Guru Tegh Bahadur martyred himself for the protection of Hindu religion and set an unparallel example of sacrifice for the cause of righteousness and standing strongly against the oppression of a bigot. His only son **Gobind Rai** (later on renamed as **Guru Gobind Singh**, when baptised)

who was barely nine year old, occupied the spiritual throne of Guru Nanak and made up his mind to fulfil his mission of raising such a strong nation which could teach a lesson to tyrants and could serve with utmost devotion and dedication to the poor and suffering class. He had explicitly narrated in his autobiography known as *Bachittar Natak* that God has installed him to the status of His son and ordained for the creation of *Khalsa Panth* for the protection of righteousness and destruction of wickedness and cruelty. On the other hand by then the Sikh Gurus preceding Guru Gobind Singh had already made their Sikhs proficient and steady in judging what to do and what not to do in life, which briefly is as follows:

WHAT THE SIKHS SHOULD DO :

- (1) Living in consonance with the tenets of Sikh religion, a Sikh should worship only one Timeless Being. For him the teachings of ten Gurus, the *Bani* of *Guru Granth Sahib* should be the saviour words full of veneration. He should regard ten Gurus as the effulgence of one light and one single entity. He should in no way, believe in caste, creed, descent, untouchability, magic, spells, incarnations, omens, auspicious-inauspicious times, days and occasions. He should not indulge in delusion and mistaken beliefs, influence of stars, horoscopic dispositions, *sharadhs*, *pind*, *patal*, *hom*, *jag*, *bhadan*, wearing of frontal mark on the forehead or to put on *janeau* the so-called sacred thread, veneration of graves, idolatory (all prevalent Hindu, Muslim rites) and such like other superstitious observations which have nothing to do with the spirit of a religion.
- (2) The Sikh should maintain his distinctiveness among the professors of different religious beliefs of the world but

should, in no way hurt the sentiments of any person practising another religion. In a way, Sikh should respect all the religions but have deep, unbounded faith in his own religion.

- (3) True Sikh should pray to God before launching off any task. He should seek Guru's blessings.
- (4) A Sikh should learn Panjabi language in *Gurmukhi* script himself and make positive arrangements for his wards to learn this language so as to enjoy the recitation of *Guru Granth Sahib* or *Gurbani* in original language and keep himself nearer his culture and heritage.
- (5) A Sikh should always practise *Kirat Karna* (honest work), *Wand Chhakna* (sharing his earning with others) and *Naam Japna* (worship and meditation). **Honest work and deeds, worship and charity, sharing and caring, selfless service and meditation are the main pillars of Sikh way of life.**

The joy of a true Sikh lies in doing a kind deed, baking a loaf of bread for another and bathing in the light of Guru's grace. Guru is his nucleus "a WORD-in-flesh, a GOD-in-man". To a true Sikh death is better than security earned with dishonesty. His giving away of his labour and love is like the lamp distributing light or like a rose distributing its sweet fragrance. A Sikh thus belongs to a race of straight forward persons of action and emotions, sympathy and love, loving truth and truthful living.

WHAT NOT TO DO :

A Sikh by all means should avoid the following practices:

- (1) He should not differentiate between his son and daughter and equality should be used in rearing them up.

- (2) He should not indulge in show-business what-so-ever. Simple living and high thinking should be his guide words.
- (3) He should not grind his own axe by snatching the rights of others. He should rather regard poor man's mouth as the cash chest (till) of the Guru.
- (4) A Sikh shall never steal, beg or gamble.
- (5) A Sikh shall not disrespect his hair and always cover his head with turban and with *dupatta* (cloth) in case of a lady.
- (6) A Sikh must not deviate from the path of religion and shall observe the Sikh rules of conduct and conventions from cradle to cremation.
- (7) A Sikh man or woman should not enter into wedlock on the bases of caste, creed and descent of prospective spouse. It means caste or creed should not be given any consideration because Sikhs are casteless people. Sikhs consider marriage as the union of souls, one soul two bodies. This sanctity makes the marriage, a pious life-long affair between husband and wife. It saves the homes from breaking and children being spoiled or ignored or being rendered as destitutes.
- (8) A Sikh should not marry a second wife if his first wife is alive. This is against the law even.
- (9) A Sikh should not consider the service of humanity a mean affair, rather such service occupies prominent place in Sikh religion. Sikh's entire life is a life of benevolent exertion. A devout Sikh Bhai Kanahyia, the real founder of modern Red Cross movement served

water to the wounded soldiers belonging to Sikh army as well as to the army of the enemy and applying healing balm to save the sufferers, provided an unmatched example of selfless service to humanity. He initiated this unique movement of selfless service in the beginning of 18th century, whereas the inception of present day Red Cross took place in the second half of 19th century exactly 160 years later.

With main dos and don'ts mentioned above, a Sikh became strong enough to go in far yet another turning point in the history of world religiosity which was in the offing and appropriate time clicked when Guru Gobind Singh created the *Khalsa* on 30th March 1699, a *Baisakhi* day at Anandpur Sahib.

INVITATIONS SENT: HEADS DEMANDED

Guru sent letters of invitations to his Sikhs living anywhere in India well in advance to participate in the said *Baisakhi* festival in a big way. He also advised them to come with unshorn hair. It is estimated that about eighty thousand devotees came to Anandpur Sahib on the call of the Guru. He reminded them of the perilous and dangerous time in which they were living and hinted of a plan to replace their weakness by strength and unbending unity. In the assembled congregation Guru asked for men to come forward to give their heads to him. He made the request in a spectacular manner with drawn sword in his hand. No one responded for some time. Frightened silence spread everywhere. At last one Sikh by the name of Daya Ram got up and slowly and gradually proceeded towards the Guru. He bowed his head before him and prayed that his head is at the disposal of the Guru. Guru led him to the nearby tent and a thud voice of the sword trembled the

assembly. After some time Guru came out from the tent with blood stained sword in his hand. He again demanded another head. Fear spread everywhere. All the heads stooped down to avoid recognition or pointed out by name. It was an awful scene. At last another Sikh Dharam Das mustered courage and stood up to offer his head to the Guru. Guru took him too to the tent and acted exactly in the same manner as he had done in the first case. Now the plight of the congregation became pathetic. Many could run away while Guru was in the tent. When Guru again came out and demanded another head; Bhai Himmat Chand came forward. On the fourth and fifth appeals, Muhkam Chand and *Sahib* Chand volunteered. Guru also took them in the tent one by one and after some time came out with those five devotees beautifully dressed in saffron clothes and swords dangling by their sides. Every one was amused to see all of them alive and that too with new elegant appearance.

PREPARATION OF NECTAR

Guru prepared *Khande da pauhal* (Nectar) by reciting five *Banis* (hymns) and stirring the sweetened water with his *Khanda*, a two edged sword. The five were given the nectar (*Amrit*) and renamed as Daya Singh, Dharam Singh, Himat Singh, Muhkam Singh and *Sahib* Singh and embraced them as his *Panj Pyaras* i.e. five beloved ones. The Guru himself begged the *Amrit* from those *Pyaras* by kneeling before them and thus earned a rare distinction of being a Guru and disciple at the same time. Following this many thousand people sitting in the congregation and belonging to different castes and shades enthusiastically received same initiation. The baptised followers were renamed as *Singhs* (meaning lions and *Khalsa* meaning pure).

ADDRESSING THE ASSEMBLY BY GURU

Guru addressed the newly created *Khalsa* and the congregation thus: From now onward you have become casteless and creedless. No ritual, either Hindu or Muslim will you perform and neither would you believe in superstitions and futile rituals of any kind but only in one God who is the Master and the Protector of all, the Creator and Annihilator or Destroyer. In your new order, the lowest will rank equal with the highest and each would be to the other, a *Bhai*, meaning brother. Guru further said that now on no pilgrimages for you anymore, nor austerities but the pure life of a household, yet ready to sacrifice it at the call of *Dharma*. Women shall be the equal of men in every walk of life and their names would bear the epithet '*Kaur*' meaning princess. He who kills his daughter, the *Khalsa* will snap ties with him. By doing so Guru once again added respectability to the woman folk. You will keep unshorn hair to look like ancient sages. You will love the weapons of war and become excellent horsemen, marksmen, sportsmen and wielders of swords and spears. Physical prowess will be as sacred to you as spiritual sensitiveness. You will act as a bridge between Hindus and Muslims. You are friend of all and enemy of none except the oppressor. You would serve the poor without distinction of caste, creed, region or religion and would protect him with *Degh* (community food) and *Tegh* (physical strength). For now on, you will call yourselves **Singhs** i.e. lions and greet each other with the salutation: ***Waheguru ji ka Khalsa, Waheguru ji ki Fateh*** meaning *Khalsa* belongs to God. Victory be to God. *Khalsa* was asked to recite atleast five scriptural compositions daily i.e., (1) The Jap (2) The Jaap (3) The Ten Sawayyas (Quartets) beginning from "*Sarawag Sudh*" in the morning and *Sodar Rehras* in the evening and also *Kirtan Sohila* to

be recited at night while going to bed for sleep. The morning and evening recitations should be concluded with *Ardas* i.e. formal supplication.

FIVE FREEDOMS :

According to the Guru a person who is baptised, is completely cut off from his social past in which he had been living before being baptised. Such a person enjoys five freedoms.

The first being, the total freedom from the tenets of his previous religion.

In enjoying second freedom, he becomes free from his earlier *Karmas* (deeds).

Thirdly he snaps ties of his caste, race, clan or heritage. His father is Guru Gobind Singh, mother is Mata Sahib Kaur and his place of birth is Anandpur Sahib.

Fourthly he is absolutely free from the taboos, customs and rituals in which he was engrossed before baptism.

And finally he is free from all superstitions, omens and whims etc. His aim of life becomes simpler which is spiritual growth without giving weight to myths and futile rituals. He establishes direct communication with God through his Guru. He develops this notion that his liberation is possible during his life by serving humanity and meditating on *Naam* i.e. God's name. He is *Jeevan-Mukat* i.e. liberated while alive. He becomes saint and soldier simultaneously when he joins *Khalsa* brotherhood. Guru Gobind Singh cautions his *Khalsa* to rise above all pretensions and showy formalities. In *Akal Ustat* he categorically states that if the Lord could be reached:

*By eating dirt and filth,
then swine would;*

*By smearing the body with earth and dust
then ass and elephant would;
By haunting the cremation ground,
then the vulture and crows would;
By living a domed monastery,
then the owl would;
By wandering aimlessly and listlessly,
then the deer would;
By standing still and silently,
then the tree would;
By abstinence from sex,
then the eunuch would;
By walking bare footed,
then monkey would.*

Therefore the Khalsa should shun all these pretentions and live a purposeful life.

The report of whole story of the inauguration of Khalsa was sent to the Govt. in Delhi by its secret agencies with a word of caution that Guru Gobind Singh emphatically claimed that he would call himself Gobind Singh only if he could make the meek sparrows pounce and tear the hawks; and only if a single Singh of his army equals a *lakh* (hundred thousand) and a quarter of the enemy. With this pronouncement, the Guru has vanished the fear of death from the minds of his followers and made them the bravest of the braves.

PROCLAMATION : FOUR TRANSGRESSIONS

Guru finally proclaimed a code of discipline for his newly created Khalsa in which stress was laid on (i) not smoking in any form (ii) not eating 'Kutha' meat slaughtered according to Muslim ritual (iii) not cutting hair from any part of the body and (iv) not having sexual relations with any woman other than one's own wife.

FIVE KAKARS :

The members of new brotherhood i.e. *Khalsa* were instructed to possess five *Kakars* (symbols starting with letter 'K') i.e. (i) ***Kesh***— unshorn hair, (ii) ***Kangha***— a comb; (iii) ***Kara***— a steel wrist bracelet; (iv) ***Kirpan***— a sword and; (v) ***Kachhera***— short breeches. These *Kakars* or mystical symbols signify the characteristics of *Khalsa* and represent:

- (1) ***KESH*** or Hair— holiness, naturalness, saintliness, commitment, spirituality and masculinity.
- (2) ***KANGHA*** or Comb— cleanliness, orderliness, and spiritual discipline.
- (3) ***KARA*** or Steel bracelet— unity with God, allegiance to the *Khalsa*. Universal brotherhood, self restraint and victory over superstitions.
- (4) ***KIRPAN*** or Sword— Gift of Guru for courage, dignity, self defence, grace and emblem of power:
- (5) ***KACHHERA*** or Short breaches— moral restraint, continence (*sanjam*), chastity.

Any baptised Sikh who violates the sanctity of any of five *kakars*, becomes *petit* and thus falls from the *Khalsa* brotherhood

MISSION OF GURU

By drinking nectar the sparrows and doves gained the strength of hawks. Self-respect and cohesion through loyalty to the Guru was one of the purposes of the formation of *Khalsa*. Guru's mission was religious above all. He saw himself as a restorer of *Dharma* (faith) in the finest Indian traditions, which he meant true religion. He clearly states his mission in the following words: "**The Divine Lord**

sent me for righteousness' sake. On this account I have come into the world to extend the faith everywhere and to seize and destroy the evil and sinful. Understand this you holymen, I assumed birth for the purpose of spreading the faith, saving the saints and extirpating all tyrants." His identity with *Khalsa* was to the point of asserting that, "there is no difference between the Guru and the *Khalsa* for the *Khalsa* and the Guru are the same. Guru stamped his own form on his *Khalsa*.

GURU'S RESPECT FOR KHALSA :

The *Khalsa* is nowhere better seen than in one of his poems: '*Judh Jite in hi ke Partap*' that is all the battles I have won against tyranny, I have fought with devoted backing of the *Khalsa*. What would I have been without their kind and ready help? There are millions of insignificant people like me. True service is the service of these people. **Whatever I possess, I dedicate to these people i.e. Singhs. He preached that *Khalsa* should live in *Charhdi-Kala* (dynamic power) despite physical odds of even highest magnitude. Guru clearly explains to his *Khalsa* that he would bestow all his blessings, bounties and powers to the *Khalsa* if the *Khalsa* abides by the code of conduct initiated for it, but if the *Khalsa* still follows the traditional path based on futile Bramnical rituals, he would not in any case help him.** Guru further says that he loves *Khalsa* from the core of his heart and sacrifices everything for its well being because the *Khalsa* has come into existence under the will of God. *Khalsa* is expected to play the role of a genuine Saint-Soldier and thereby claim to be the true *Khalsa* Army of *Akalpurkh* (God).

KHALSA IN GOYA'S EYES

Bhai Nand Lal Goya, a poet laureate of Guru Gobind Singh's court mentioned the salient characteristics of *Khalsa* as under:

Khalsa is one who does not speak ill of others;
Khalsa is one who fights in the vanguard;
Khalsa is one who conquers the five evils;
Khalsa is one who destroys doubts and hearsay;
Khalsa is one who gives up ego;
Khalsa is one who keeps away from woman, not his wife;
Khalsa is one who loves and cares all as his own;
Khalsa is one who attunes himself with God.

With such like instructions, training and blessings the weakling and helpless people who joined the band of *Khalsa* brotherhood were transformed into fierce and powerful lions whose roaring could shake and tremble the existence of the strongest rulers. At last the steely determinations of *Khalsa* warriors rested content only after uprooting the oppressors. It was an apparent miracle performed by Guru Gobind Singh whom every one looks at with awe and reverence. Thus in the creation of *Khalsa*, Guru Gobind Singh proved himself a unique philosopher, showing practical way of pious religious, social, moral and ethical life. He was opulent of *Kirpan*, speech, rosary and pen, a symbol of dynamic optimism or *Charhdi-Kala*, a benevolent humanitarian and lover of justice; a generous leader and commander holding the hands of weak and needy; a dauntless protector of the meek, poor and oppressee; an unparalleled sacrificer of whole family for the sake of honour and dignity of humanity; a great hermit believing in the feeling of no-friend-no-foe; a wonderful warrior causing sparrows to spurn the hawks and raising one to stand against many.

ESTIMATION OF GURU

Keeping all these qualities of great Guru, Arya Dault Rai rightly proclaims: "If one does not wear tainted glasses and is not biased or partial, one will have to say emphatically that Guru Gobind Singh is undoubtedly unique and supreme in the class of saints since ages."

Another Muslim poet Alla-Yaar-Khan writing a full epic "Jang Nama" in honour of Guru Gobind Singh says in one of the couplets:

*If the world does justice it must then say
None stands parallel to Guru Gobind
Swear I By God and by Guru Nanak
Any praise of Guru Gobind is insufficient*

*Death of a son makes father weep
But such a prophet they say has come
Who shed not a tear
Even after sacrificing his four sons
(Seven, nine, fourteen and seventeen year old)
Thus raised Guru Gobind Singh
The status of Rishis (Saints).*

In the book 'Saints of India' published by Rama Krishna Math Madras, Guru Gobind Singh's role towards humanity was eulogised nicely when it is stated that Guru Gobind Singh was only 42 year old when he left this mundane but he had accomplished what others could not accomplish in 400 years.

World known historian Prof. Arnold Toynbee had said that by creating *Khalsa*, Guru Gobind Singh anticipated Lenin by two centuries.

An English historian M.A. Maucalife surpasses others when he says "had Guru Gobind Singh born in England, whole the world would have turned Sikh."

Thus under the supreme guidance and directions of great Guru Gobind Singh and with such a sublime training stretching over two centuries with continuous leadership, most close patronage and perfect maturity, firmness and integrity, the *Khalsa* evolved an integral personality of a Saint-Soldier. His dutiful hands were busy in the creative work and attention of mind towards the Creator. He became an image of compassion, courage, justice and love, and an iron will against the tyranny, oppression and injustice. Guru Gobind Singh's sky coloured horse is the token pointer of a *Khalsa's* heart which is an immanent and magnanimous as is the vast blue sky and Guru's white hawk is a symbol of immeasurable strength but to be used for peaceful purposes.

KHALSA AND SUPERMAN

When people of the world compared **KHALSA** possessing above noted traits with imaginary **SUPER-MAN** created by German philosopher Nietzsche, the superman, due to his wickedness and merciless character and cruel and ugly practice towards women, could not stand at all in front of Guru Sahib's created Saint-Soldier *Khalsa*, who is God loving, God fearing, humane as well as sympathetic, pious, dutiful and ever agile to do anything good for society even risking his own life or valuable belongings.

KHALSA IN NUTSHELL

The *Khalsa* remained an ideal figure because of his noble acts, supreme sacrifices, intrepid deeds, laudable character, enviable discipline, unmatched

strength, emulative determination, unshattered self-will, prodigious behaviour, straight forward dealings, unbounded loyalty, sympathetic attitude, cosmopolitan outlook, generous life-style, devotional living and proud heritage. And all his virtues are finding prestigious mentions from top historians, statesmen and men of letters. No other nation is eulogised with such like high sounding phrases by any one. By the grace of God and blessings of Guru, this signal honour fell to the share of the Singhs who have created positive impact wherever they dwell on this globe.

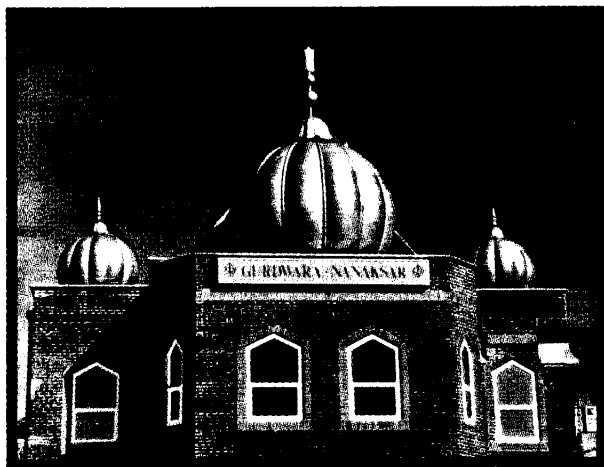
CELEBRATION OF SAJNA DIVAS

Now the *Khalsa* brotherhood is celebrating its 300th birthday anniversary on the ensuing *Baisakhi* (14th April 1999) with fervour and jubilation in variety of ways. It becomes therefore imperative for every Sikh to display qualities of head and heart and enshrine the glory for which this brave and ever vibrant nation is loved and appreciated. More and more *Khalsa* glory be displayed through noble acts and sublime deeds. Whatever is good should be exposed to gain more amity and nearness with fellow beings and be-friend whole of the humankind. Principle of *Sarbat da Bhalla* (welfare unto all) demands even much more than we do. To earn the blessings and grace of our Gurus and especially of *Guru Granth Sahib*, which carries hymns of holy men of all shades and beliefs, we should never ever hesitate spreading goodness enshrined in *Gurbani*. That would definitely enliven the spirit of the celebrations and would turn the *Sajna Divas*, (birthday) a real mega event.

***Wahe Guru Ji Ka Khalsa
Wahe Guru Ji Ki Fateh.***



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Managements and Sangat of Southampton's Sikh Temples extend heartiest Greetings to the readers on the auspicious 300th Sajna Divas of Khalsa Panth.